

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

REVIVAL OF ULTRA-RATIONALISM.

BY WM. I. GILL.

Philosophy moves slowly and science is very cautious, hence they give very little as yet in return for what they have taken away from the authority of the old forms of religion. But the average human mind is unable to keep its judgment in prolonged suspense. In religion, especially, it must dogmatize either with or without a reason. But in the cosmic evolution now prevailing no rational justification can be found for any religion that will suit the average heart and mind. They are unwilling to look at Spiritualism, which has scientific resources. They will therefore have a religion without rational justification on the score of inexplicable psychological necessity. They call this religion ultra-rational and claim that it is the real cause of our modern progress and our only hope for the future. Of these, Mr. Benjamin Kidd, the author of "Social Evolution," is a conspicuous representative. This is turning back to Egypt, and would restore the darkest past, from which I claim we have been delivered solely by the advance of knowledge and intelligence.

All the intellectual aristocracies of the dark old times systematically kept their knowledge to themselves. But the curtains of darkness could not be forever closed. The renaissance must dawn, the reformation must come, and the day of science must make its advent. The suffering people in the black hole of the world of enforced ignorance struggle toward the light of the grated window and after centuries of effort they tear away the bars and widen the area of light and freedom. Now men run to and fro and knowledge is increased. A new class of interests and commotion arise in the world. Old stagnations and mental asphyxia under the rule of classes pass away and new and stimulating interests and movements take their place. The evolution of mind now advances with an unprecedented speed and compass.

All these changes and their permanent effect in transforming society were preëminently the effects of knowledge. The intellect is oftentimes conceived as too much in the light of a mere eye that gazes void of all executive ability or practical force, which precludes unity in the conception and makes each faculty a distinct ego. It is true that intellect is not distinctly an executive faculty, but it is a necessary factor in all rational force and action. If it has no influence on action what is the good of it and how came it to be evolved? Intellect has two functions; first, to give pleasure by seeing and knowing; second, to incite to action by showing that further pleasure may be attained and how it

may be attained. The spectator who is only a spectator has his pleasure; but the spectator who shows what he sees to others and incites them to action, is a power, and may be a very great one. Such is the intellect and its acquisition of new knowledges and ideas. It informs the passions and the conscience, and incites them to various forms of action.

The Crusades, by revealing the advanced Orient to the stagnant and superstitious West, aroused afresh its dormant powers, and begot the striking era of Italian splendors in and about the Fourteenth Century. In the Fifteenth Century the storming of Constantinople diffused over the Western world the learning and learned men that had been aggregated there for long. That precipitated the Renaissance. This introduced the Reformation, and with it our modern times, with all its new ideas and methods and results already vast. It was in that great intellectual uprising too that printing was invented, and knowledge was made popular. Men began to see that they had been held in "chains of darkness" and they resolved to break their bonds. The new knowledge was the power for freedom and progress. The laity, even princes, kings and emperors, much more the people, had been forbidden to think for themselves. The Reformation and the preceding literary renaissance were together a great intellectual advance of the Western nations, and a contention to use their powers in accordance with their advanced light. This advanced light 100 years later led to the thirty years' war in Germany, the old powers of darkness being determined to restore the old status, and the new powers to defend their advanced position. Later on the new light, yet very imperfect, nerved Holland to bravely break the Spanish yoke, to decapitate still later an English king for treason, and, subsequently crossing the Channel, it engulfed all France in a whirlpool of unprecedented power. Intellect, as the servant-guide of feeling, is also the mediator between opposing feelings. It thus raises some and depresses others, and often determines their direction as well as their relative intensity. Consider Othello. Notice how the malicious intellect of Iago designedly operates on the mind, and thence on the feelings of the unsuspecting Moor, determining alike their nature, their intensity and direction. This is the chief object of oratory, especially before the people. The speech of Shakespeare's Brutus, and Anthony over Cæsar's dead body speaks to the same effect. The known effect of the great speeches of history could be adduced in proof were it necessary, but it is not.

It is in truth only a renovated, not a new contention which has been started among us whether progress is through the intellect or not. If it is not through the intellect, it must be through feeling irrespective of intelligence and that refutes itself. A blind force is not qualified to take the lead in the line of human progress. We have followed blind guides long enough. "Let there be light."

It is nothing new and no proof that the source of human progress is ultra-rational to tell us that the muscular classes breed a little faster than the intellectual classes. We can still discern even here that the course of progress is through intelligence. For

many of these fast breeders breed men of genius, like Shakespeare, Bunyan, Wesley, Burns, Rousseau, Franklin, Lincoln. The speech and action, the inventions and discoveries, of men of talent and genius like these, born in every condition of society, have been the leading forces in the march of the world's progress, which proves it to be rational in its source and motive-force. The effective relation of intellect to progress is manifest by their historical connection. What we all call the highest attained condition of any nation is the period of their highest and richest intellectual manifestation. Macedon under Philip and Alexander and their immediate successors was not more moral and religious, but it was vastly more intellectual than it had had been before. It was neither the morals nor religion of Athens which constituted the distinguishing factor in the period of her history which we agree to call her greatest and most illustrious period; it was the intellect. We pronounce the universal verdict when we say the same of the Augustan Age of Rome.

THE ASCENT OF THE SOUL OF MAN

BY CELESTIA ROOT LANG.

Drummond in his late work, "The Ascent of Man," devotes a large portion of the fifty or more pages of introduction to pointing out the deficiency in the Darwinian theory of evolution as resting on the one factor, "The Struggle for Life" and he supplies the missing factor in current theories by adding and substantiating as a second factor "The Struggle for the Life of Others." While I cordially accept both factors as essential in the material manifestation of evolution, I should set both of them one side as only secondary, and bring to the front primal energy as the agent or primary factor in the marvellous drama of evolution. Struggle for life, struggle for the life of others. Natural selection and environment are only principal actors in the drama of evolution; the biologist sees only these factors acting and reacting, while the cause, force or energy which has brought these actors on to the stage and made it possible for them to delight the biologist, and which must be looked for back of, or prior to the scene is mind, compared with which this scene on the stage is only a puppet show.

Biologists continue to work out the problem of evolution with these material factors regardless of the fact, "The one thing we know more certainly than we know any isolated or individual fact is the existence of the one eternal energy back of all phenomena and of which all phenomena are only partial manifestations;" and according to this self-evident fact, materialism is dead—peace to its ashes—and now let us turn, once for all to Spiritualism, the theory which puts life back of form and makes it the cause and not the product of organization.

It appears to me that this vexed question on which, whether it is called material or spiritual, evolution hinges, can be cleared up and settled once for all by accepting the fact of divine or primal energy back of all phenomena and this can be done by going back to the study of the one-cell. The embryo of the future man begins life in a single simple cell. This cell is round and almost microscopic in size;

when fully formed it measures only one-tenth of a line in diameter, and with the naked eye can be barely discerned as a very fine point. An outer covering, transparent as glass, surrounds this little sphere and in the interior, embedded in protoplasm, lies a bright globular spot. In form, in size and in composition there is no apparent difference between this human cell and that of any other mammal. The dog, the elephant, the lion, the ape and a thousand others begin their widely different lives in a one-cell house the same as man's. At an earlier stage, indeed before it has taken on its pellucid covering, this cell has affinities still more astonishing; for at that remote period the earlier forms of all living things, both plant and animal are one. It is one of the most astounding facts of modern science that the first embryonic abodes of moss and fern and pine, of shark and crab and coral polyp, of lizard, leopard, monkey and man, are so exactly similar that the highest power of mind and microscope fail to trace the smallest distinction between them.

Now let us watch the development of this one-celled human embryo. "Increase of rooms in architecture can be effected in either of two ways, by building entirely new rooms, or by partitioning old ones. Both of these methods are employed in nature." But mark, that in material architecture by partitioning old rooms the number of rooms is increased, while the size of the rooms is diminished. The first gemmation or budding is common among the lower forms of life. The second, differentiation by partition or segmentation is the approved method among higher animals and is that adopted in the case of man. It proceeds, after the fertilized ovum has completed the complex preliminaries of karyokinesis, by the division of the interior contents into two equal parts, so that the original cell is now occupied by two nucleated cells with the old cell-walls surrounding them outside. The two-roomed cell is in the next development and by a similar process of segmentation developed into a structure of four rooms, and this into one of eight, and so on into the millions and millions of millions. Now the question is, when the one cell divides into two rooms and subdivides into four, eight, sixteen, thirty-two, sixty-four and so on, are we to understand that each room is decreased in size in the same ratio? which might be expressed in decimals. To my knowledge there is no known substance which can be divided and subdivided without decreasing the parts. Now to the point, this one-cell which with the naked eye can be barely discerned as a very fine point when it divides into two-cells and so on into millions of cells, must have something back of it on which to draw, if the cells are to remain the same size and increase in number. Now herein lies the miracle or spiritual law, the same as in the widow's cruse of oil that did not fail, for example. Scientists in general are so color-blind to the spiritual and so swayed by the material bias as to call these evidences of spiritual law and its all inclusive sweep, miracles, whereas in nature it is only the spiritual backing, or fund back of the material manifestation. To say that the soul, life, or primal energy in that one cell remained intact, neither increasing nor decreasing while this subdivision was going on, did not increase with every added cell, but that the life or soul in the one cell while continually decreasing by every subdivision, still held the power to draw the increase from nutrition would seem to take account of but one-half of the process and leave the method, if we call it material evolution, very lame indeed. Why not see once for all in the one cell a divine or primal energy with eternal energy back of it that can keep dividing and subdividing still increasing by drawing upon the infinite fund back of it while generating a secondary force or energy from nutrition, using material substance only for nutrition in material organization and phenomena; that evolution is a spiritual process which uses material substance to build up from within its different varieties of statues of plants, animals and men, proceeding in orderly ascent from the lowest one cell embryonic abode to the form of man.

But the beauty of this material development is not

the significant thing to the student of spiritual evolution; nor is it the occultness of the process, nor the perfection of the result, the body of man that fills him with awe as he surveys the finished work. It is the immense distance man as soul and body has come. If between the early one cell and the infants formed body, the ordinary observer sees only the eventful passage of a few brief months while the evolutionist sees concentrated into these few months the labor and progress of incalculable ages; sees before him the whole stretch of time since life first dawned upon the earth. Likewise the spiritual evolutionist sees in the "soul" of every man, woman and child, the evolution of divine energy, through the incalculable ages taking on all these different forms of organization, while the conditions of the planet were in preparation for the advent of man for the purpose of its own development and though mingled in every conceivable element holding fast to its own identity through all these varied forms for million of ages before it reached the dignity of the human form, the divine pattern.

If the perfected human form is a condensed account, a recapitulation or epitome of some of the main chapters of the natural history of the world, the same process of development that once took thousand of years for their consummation are here condensed, foreshortened, contracted into the space of weeks. Each platform reached by the human embryo in its upward course represents the embryos of some lower animal which in some mysterious way has played a part in the pedigree of the human race, which may itself have disappeared long since from the earth, but is now and forever built into the inmost being of man.

If all these marks of the embryo of lower organizations that are built into the body of man, do not in any way affect his consciousness; why should it be supposed that the lower experiences of the soul in its ascent left on the inner walls of memory should affect the consciousness of the soul after it has attained its permanent human form?

The lower animals, each at its successive stage, have stopped short in their development. Man has gone on. At each fresh advance his embryo is found again abreast of some other animal embryo a little higher in organization than that just passed. Continuing his ascent that also is overtaken, the now very complex embryo making up to one animal-embryo after another until it has distanced all in its series and stands alone—complete in body but not complete in soul. Think you that the soul of man that has developed faculties many and complex can ever contract these faculties into manipulating the simple brain of a brute animal? Here, then, may be shown one of the tenets of spiritual evolution, or the ascent of the son of man. That the soul, after attaining the human form divine, never again descends to the brute form. The brute organism has stopped short in the ascent of life. While man's ancestor, "some ancestral form common to man and the anthropoid apes"—the "missing link"—has become extinct, as the march of civilization progresses and the soul rises higher and higher, the savage race of men will become extinct, as have long since the race of men that lived in the stone age, also the race of mound-builders and cave-dwellers.

The steps by which the cottage became the castle are the same as those by which the cave in the rock became a hut—an artificial cave—and expanded into the lodge of the chief. Both processes were the mark of true development; they arose in response to growing necessities; not, however, necessities of the body, but necessities of the soul. While the soul was undeveloped the one-roomed hut was sufficient for the wants of the body. When the soul began to expand it needed more room for its activities, and they are carried out by the most simple and natural steps.

Then in the evolution of a human habitation we have an almost perfect type of the evolution of that most august habitation, the complex tenement of clay in which man's mysterious being—soul—has its

temporary home. The body of man is a structure of a million million cells; and if there is one atom or one of these single cells that is not divine, that is, where God is not, then the whole structure of the omnipresence of God falls to the ground, for in that case there would be one place where God is not. The history of the unborn babe is in the first; a history of divine additions, of divine rooms being added to already divine rooms, of divine organs to organs, of divine faculty to faculty. The general process, also, by which this takes place is almost as clear to the spiritual evolutionist as in the case of material building. "A special class of observers has carefully watched these secret and amazing material metamorphoses, and so wonderful has been their success with mind and microscope that they can almost claim to have seen man's body made." What might this same class of scientists have seen had they eyes "single" to the glory of God? They might have seen divine energy expanding where it worked, using the clay to fashion the expression of its own spiritual organism or "celestial body." The low form indicates a low or partial development.

If the science of embryology undertakes to trace the development of man from a stage in which he lived in a one-roomed house—a physiological cell—what would the science be called which undertakes to trace the development of the life principle, primal energy or soul, from a stage in which it lived in a one-roomed house—a psychological cell—to the complete structure of a million million cells? Whatever the multitude of rooms, the million and million of cells in which to-day each adult soul carries on the varied work of life, it is certain that when the soul first began to be it was the simple tenant of a single cell. Observe, it is not some animal ancestor or some human progenitor of man that lived in this single cell—that may or may not have been—but the identical individual soul the present occupant itself. We are dealing not now with phylogeny—the history of the race—nor ontogeny—the problem of man's ascent from his own earlier self—but an ology which has yet not so much as even a name among the sciences, but for convenience we will call this science Christology—the problem of the soul's ascent from its own earlier self. And the point at the moment is not that the soul of the race ascends, it is rather that each individual soul has once in its own lifetime occupied a single psychological cell, and starting from the humble cradle, has passed through stage after stage of differentiation, increase and development, until the myriad-roomed adult form was attained, when it might be said that the soul was just ready to begin its life, or begin living. Up to this time it has used, during all the past ages, all its surplus energy in building up its future home; like many man in modern times who uses the prime of life accumulating, building his home and getting ready to live. The physical structure complete, and finished from basement to attic, the soul occupies the whole structure and now for the first time begins to develop its higher faculties, and by moving out of the basement into the upper rooms begins to live the full sense of the word. The body, unlike temples made with hands, is built by the soul with something has been taken from every known substance and blended, as only the divine can blend beautiful and harmonious proportions to form a finished structure. God made man a living, growing soul, and, therefore, he is a soul, not has a soul, and the problem of the ascent of his soul is as much as the problem of the ascent of his body. His body is a temporary material correspondence; a scaffolding of faculties for his convenience on the plane of sense. Through their use the soul translates and manifests itself outwardly. Just behind this seen and material human organism is the sensuous mind, the most outer of the immaterial part, which pertains especially to the body and through which the soul acts directly upon it. Next within is the intellectual strata, and still deeper in the innermost holy of holies, is the ego, the I Am; this is

rist-plane. When perfect humanity in the individual is attained, not all at once, but by continued development, here is the abiding-place of spiritual consciousness and from this consciousness those whose eye is single "see God," see the divine in all things, see divine energy in every atom.

Matter is only a form of expression, and has no character or basis of its own. It is "clay in the hands of the potter," never an actor, but only acted upon. It appears, disappears and re-appears as the soul reincarnates itself for its own development, and thereby outwardly articulates its different stages of growth. Soul is the only intrinsic reality. Soul is a grand composite of previous experiences; a living epitome known and read of all men or women of spiritual perception; also, that Nature is really soul below the surface of consciousness. If man is a living, developing soul, and God immanent in every atom of the universe, what more natural than that some thought correspondence should exist between them?—spirit acting upon spirit. Many dogmatic theories in regard to the soul have been built up in different ages. Whether or not they were reasonable, everything had to bend to authority. In this age the shackles of tradition are loosened and it is possible not only to make a full search for phenomena and spiritual manifestation, but for the soul and causation which lie back of them. It is hoped that this century will close the last chapter of materialism, and the searchlight of an intelligent and earnest desire for universal law be turned on the pathway of the ascent of the soul of man in the line of spiritual evolution. Every step in the proof of the oneness in a universal evolutionary process of this divine humanity of ours is a step in the proof of the divinity of all lower things and the past existence of the soul. And what is of infinitely greater moment than each footprint discovered in the ascent of the soul of man is a guide to the step to be taken next. May science at last find in spiritual evolution a rationale of the process of the ascent of the soul of man, and adequate expression in the language of science. The facts are there. To the seer, poet, and philosopher the sense of the whole comes first; comes as a whole; he must, therefore, be satisfied to leave to the specialist to point out the process step by step. The specialist may not be able to see the structure as a whole; he is not to be blamed for this; limitation is his strength. The man or woman who has reached the higher plane and busy with its phenomena may not be able to go back and point out all the footprints of the ascent, yet will he not deny that they exist? Man's soul and spirit are not only to be considered in any theory of evolution, but are the first to be considered. The beginning must then be interpreted from the end, not the end from the beginning. What am I rearing this structure for?—this theory of spiritual evolution?—for a basic foundation for the theory of immortality of course! Because, our reason asserts that we cannot have immortality of the soul, that is, its future existence without including its past existence, any more than we can have an inside without an outside.

IS ETHER PSYCHICAL?

By J. O. WOODS.

Back of all physical phenomena science predicates an element, ether, that defies analysis. Yet its existence is requisite to account for certain phenomena. Psychic substance is reduced to energy and motion. Still the mind inquires in what does this energy reside and what moves it? May we assume that it also is ether and that ether is psychic? We know so little of it that we cannot deny it mentally which manifests itself in energy and motion building up intelligently the forms of nature.

We are not content to predicate protoplasm as the threshold of life. What is the substance of it? Why not let ether stand for the first principle of psychic life; the primal creation; the soul of the universe? God created man, psyche, a living soul. All nature is allied to man in substance; the one

element suffices for all creation. As in the physical world we need a first principle and call it ether, why may it not be also the first principle in the psychic world, since the two are so closely allied or are one in substance?

Assuming that ether is the first principle of created life we have a common plane for all psychic and physical phenomena. It is as mobile as emotion, as plastic as imagination, with spontaneous activity. In the mass it is impersonal; in man personal or self-conscious. Is the subtle telepathic medium, the gravitating, chimerical mesmeric agent, the store house of experience or memory, the psychic inspirer, perceivable by spirit?

A principle of this character is wanted as much in psychic as in physical science, and as the two are substantially one, why not let "ether" fill the office of both, or to coin a new word, "psychicite."

CHICAGO, ILL.

DOES MATTER THINK?

By OTTO WETTSTEIN.

Two articles in THE JOURNAL of February 16th, a very interesting number, suggest a question. First, Judge A. N. Waterman meditates as follows: "It (the mind) thinks of infinite love, talks of infinite wisdom, aspires to infinite perfection, meditates upon the source whence came the life that is, the power and reason to think of its own being and cogitate upon the source, nature and destiny of the thinker within. Does matter do this?" He infers it does not and that a soul or spirit entity exists within man, which "is the offspring and a part of uncreated mind, as each grain of sand sprang from primeval nebulae."

To place this question upon a rational basis it will be necessary to prove first the existence and nature of substantive spirit-matter. If the learned Judge can prove the existence of a grand infinite aggregation of specific inorganic spirit or soul-matter from which individual souls derive their outline, form, and interior organism, as man does from physical matter, then, it is cheerfully conceded it would be as rational to assume that such transcendent beings exist and are the offspring of uncreated mind, as sand or the physical man springs from "grosser matter." The one proposition then would be precisely as rational as the other. But can our friend prove the existence of such an infinite supply of what must be assumed to be inorganic spirit or spirit-matter, radically different from all other forms of matter known to us? Of course such spirits, if reality, must be composed of something or it is evident they would not exist at all. What is this something real and tangible spirits are composed of? The existence of matter is self-evident. It composes the atom and these in infinite aggregation constitute the universe. Science can accurately define the constituents of sand, monad, plant, man and worlds; can the judge define the components of spirits and the nature of the great spirit-source which he assumes to be the basis of all spirits? Does not here the analogy between material objects and beings, and souls and spirits entirely cease? Have we not a substantial basis for sand, infusoria, flowers, birds, man and systems? In the absence of material are such things thinkable? If not, by parity of reasoning we are forced to the conclusion that souls and spirits likewise necessitate substantive material or—do not exist.

What is it then that thinks? Is it something or nothing? This is the simple question. Something does think, this is self-evident, what is it? Now, as stated above, unless the Judge can prove that something spiritual—something not purely physical—exists, which supplies a rational basis for spirits or souls, the only rational solution is that (in the sense the Judge submits the question) matter does think. Or, otherwise expressed, the basis cause, source or factor of mind must be material.

No doubt now our good friend and your readers in unison will insist that I forthwith tell them how matter can meditate on the problems of the uni-

verse, compose symphonies, etc., or retract my "absurd proposition." But I will not comply, for the very good reason that I know no more about it than they do. I do not pretend to know how matter thinks, the only thing I insist upon is the fact that it does think; that mind is never manifest in the absence of matter, and that science, logic and reason, so far, have failed to recognize any causes and sources not physical for psychical processes.

But even if the Judge could prove the existence of a vast ocean or reservoir of spirit-matter from which each spirit derives its origin as an individual entity, we would then be no nearer a correct solution of the problem of mind and its relation to matter than we are now. Conceding a spirit or dual-man within man does not the identical problem again stare us in the face? How do these spirits think? Would not the process of mental activity, the mystery of consciousness and the relation between these spirit-bodies and their minds be involved in the identical mystery that enshrouds the matter now? The hypothesis does not solve existing problems—the explanation don't explain. Can anything be conceived more thoroughly complex, subtle, and apparently qualified to produce or generate psychical activity than the human structure? Is not this vital-electro-dynamic combination of nerves, organs, veins, arteries, ganglia, etc., and their combined functions and physical and chemical processes, apparently at least, an adequate basis for mind and commensurate with its loftiest mental achievements? If this "crowning work of nature" (or of a God) must be rejected as inadequate and impotent to produce mind, reason demands something equally tangible; and something equally cogent and grand must be suggested in its place and substituted for it—not in myth and imagination, but here in the "Open Court" of science and demonstration. Until this is done (though the "how" and process of mental activity may still be a profound mystery) the hypothesis of soul or spirit—but absolutely without explanation—must be peremptorily rejected.

But while, in the sense the Judge propounds the question, matter may be said to think as conversely as nothing (thinks) or to a hypothetical spirit-substance of which we have no knowledge whatever; in a more correct or general sense matter as such or in inorganic form does not think. Mind and consciousness are analogous to the music produced by an orchestra—when the several artists have retired the music exists or rather is manifest no more. Or as time is indicated by the functions of a perfectly constructed watch (never by its parts or raw material) so mind is a result of or springs from the combined functions of living organism. At any rate we see the origin of mind to be concomitant with that of the physical body—never otherwise. In a family where six children are born, these six, never seven or more, are recognized by their parents as intelligent beings, souls or spirits. If, then, the physical structure is a necessity to the origin of mind or spirit (and without the former the latter is absolutely unknown), may it not be rationally inferred that it is the physical body which constitutes the basis of mind and that where the physical is absent the psychical is absent also?

To postulate a soul or spirit within man to explain mind does not explain mind because the Judge's question again arises paraphrased: Does spirit-matter do this? Conceded there exists a source from which spirits obtain their being as man from matter, if we proceed in our analysis—as we must—it is plain that the problem is no nearer a solution than before. How does spirit think? Has it a complex organic body like man? (No! it could not be conceived, much less proved.) But this spirit is postulated to explain mind. Does it explain? No. An effort in that direction has not even been made. Unable to explain mind in man it is insisted physical man does not contain in himself capacities and cogencies of thought and sense, but that a dual-body or spirit does—but which spirit is infinitely more mysterious than man. How do these

spirits think? Have they in turn spirits within them which explains mind, and these others, or how? Waiting in vain for an intelligent answer proves without evocation that the hypothesis produced to explain psychical phenomena, not only not explains but infinitely complicates existing problems.

"SCIENTIFIC BIGOTRY."

BY G. B. STEBBINS.

The above is the title of a criticism in *THE JOURNAL* by Mr. J. T. Dodge of a farcical article by Charles Minot in the *North American Review* for February, 1895, which the author impudently entitles "The Psychic Comedy," and which deserves no notice save that it is lifted into brief consequence by being published in that magazine. Only a brief word, as Mr. Dodge makes longer criticism needless. Mr. Minot, while saying that the Psychical Society of London is conducted "by honorable and earnest men," makes their efforts, so far, a "failure" and "a comedy," giving as one reason that its "leaders are literary men... and have shown that they have not the training needed to carry out a difficult scientific investigation."

This statement is simply false, and the man who makes it, be he professor or ploughman, is ignorant, or worse—incompetent to treat this matter in either case.

Mr. F. W. H. Myers is eminent in science and in literature. Oliver Lodge, President of the Mathematical Section of the British Association for the Advancement of Science, ranks high in that learned company. Messrs. Wallace and Crookes rank among the first in science. The "psychical comedy" is, and has been, going on under the eyes and with the aid of, a group of the most eminent scientists of Europe and America. It takes a deal of self-conceit to treat such men so contemptuously—in one breath calling them "honorable and earnest," in the next babbling of failure and comedy. The author is a success in one way—in making himself ridiculous. Keen but fair criticism of mistakes is one thing, this is another quite different. The wonder is how it ever got into the *North American*.

AMONG THE SWISS ALPS.

BY ISABEL L. JOHNSON.

II.

One morning I started for Schmadribach Falls and continued the climb to Oberstruberg where fatigue decided me to pass the night at the hotel upon its summit. It was necessary to borrow toilet necessities and a garment to sleep in. Fresh milk never tasted more delicious and the bread and butter did not need the delicious honey to make my late luncheon an enviable one. For the first time I saw the Alpine glow. It was the only time I had that felicity and brief it was, a delicate warm glow just at the edge of the twilight. I rose in the early morn to see the moonlight upon the mountains, which were much nearer than were the snow peaks at Meurren. The sunrise was watched but it was not one of the notable ones. After an early breakfast I made my way to the Tschingel Glacier, making my return under a threatening sky and to the relief of the inmates of the hotel. The hostess and the host thought me too venturesome! but I felt it was possible that their interest was tinged with the desire to have the man of the house taken as a guide. It was about five o'clock that day when I was again in my pleasant valley quarters.

The Sunday in the valley was dull and I went to the little church, where the men sat on one side quite apart from the women and girls. There was a christening. The infant was in one of those convenient little slips such as many French and Swiss infants are snugly carried about in. The mother held the little one throughout the ceremony. By her side was one whom I thought must be the child's grandmother. Opposite stood a man who might have been the father or grandfather. The service

was in German. After church outside a robust man read what seemed to be a proclamation. Some women had brought pears to sell and I gladly embraced the chance to supply myself with a quantity, for fruit was not abundant in the neighborhood. A little settlement adjoining Lauterbrunnen where two glacial streams unite to form a rollicking water course. It is nestled among the mountains. My first introduction to it was on the day I passed through on my way to Lauterbrunnen from Interlaken. I made it the objective point of one of my strolls, and one morning I hoped to reach it in time to catch the train which would leave at 8:10 a. m., for Grindelwald. Just missing it I stopped at the odd little hostelry and had an enjoyable breakfast, as the simple continental breakfasts are served. Before half-past 10 o'clock I was revelling in the glories of the ascent toward Grindelwald as seen from the car windows. The most remarkable rock folding I have ever seen I noted on the early part of the trip. Leaving my bag at the station and finding the day unfavorable for a climb to the Faulhorn, I refused all the services offered by guides and pushed on toward the Superior Glacier. The artificial grotto visited, I joined a young German couple in their climb upon the glacier. The man in charge of the cave acted as our guide, cutting steps in the ice with his ice ax. He took us so far as he dared without ropes being attached to our bodies.

Doubtless it was a misfortune to have so neglected reading my guide books as I had done, but my time when not sight-seeing or being used in needful ways was mainly devoted to letter writing. It was my ignorance which led me to continue past the chalet of the Milchbach for a grander view of the glacier. As I was a novice in mountain scaling and the climb was one of danger I found myself leaving one peril for another, still I hastened on with the hope of finding a pass higher up that would lead me into a less dreadful way. That soon became the one engrossing thought which gave way to the determination to keep my head clear, as I well knew a misstep might send me into the crevasses below. Ladders and platforms which were not always in the strongest condition were mounted and one or two natural tunnels made me crouch as I passed through them. At last I was among the snow peaks without a path in sight. Sometimes my feet touched moraine, again the glacier. The magnificence was overpowering. All scientific interest died, not a sensation of pleasure was left. I had never felt myself so near to death. One instant it seemed inevitable. I knew the season was very late and the daylight would soon leave the hollow among the summits. I had with me a light luncheon and my whisky flask. The diverse sensation and resolutions which trooped through my mind in a few moments under normal conditions might have occupied it for hours. I blamed the young man at the chalet for telling me laughingly that the climb was not a difficult one, then after we had started that it was difficult. The resolution to attempt the descent controlled me and without drinking in the scenes for which I had wished so much I turned to repress the Milchbachloch now and again forcing myself to snatch a look at its rugged glory. Within sight of the chalet two young men shouted and waved to me. Indignation lent me energy and I passed on without replying to their signal. Doubtless they had realized the mistake in letting me pass on without the proper warning. The tiny chalet was closed and all was silent about it.

I had a desire to turn my back upon the glacier for the night, but when I saw tempting tables laid and heaping dishes of red raspberries and blue berries before the Wetterhorn Hotel the warm color of the raspberries and the tiny cream jugs drew me to a seat facing the scenes of my afternoon's adventure. Had I not left my bag at the station and thought the town better suited for a start in the morning, I should have remained for the night at the Wetterhorn hotel. The next day the strain of the adventure was felt and it was with relief that I found the weather unsuitable for the ascent of the Faulhorn. As the gorge of the Lutschme to the little glacier was not

far distant from the hotel where I was stopping, I pushed myself to make the visit. The Lutschme was crossed and the great cutting entered and followed by means of galleries of wood and staircases of the same. A look and a few steps upon the inferior glacier, and a short visit within its ice cave were sufficient on that dull morning. It was vain for the cave-man to urge my climbing the Mer de Glace. He had to content himself with firing his cannon for me. The firing of the cannon recalls that during the earliest days among the Swiss Alps I often thought fire-arms were being discharged. After a time I learned the avalanches sent out the same sound. It was never my fortune to be very near an avalanche although I watched the distant detachments of snow at various times.

As I made my way down Grindelwald I saw the busy harvesters and heard the flails. At Zwillingen the train for Lauterbrunnen was taken and as it passed into the valley a glimpse of a stout man, of middle years and of the same height as I, was pointed out to me as the Swiss "who has the contract for the electric road up the Jung Frau." It would be finished in three years, and another man had the contract for a road up the Eiger my informant told me.

The following morning in the early mists I left the valley and embarked at Interlaken on Lake Brienz. It was not favorable for viewing, yet the moisture was blown away by the wind and I clung to the intention of seeing Geissbach Falls before settling at Meiringen for the night. Surely they looked far more attractive in the photographs than on my climb that cheerless day. The hotels were closed or only a part of a house opened. Only one lingering dealer of souvenirs offered carvings and geological specimens. Even he felt the coldness of the day and it was with a lack of warmth that he exhibited his wares.

Before Meiringen was reached the rain had settled into a persistent downfall and there was a dimness surrounding even the near objects. Despite this, I got a little idea of the town and the next morning in company with an old traveler, (whom I had met at Lauterbrunnen) the gorge of Aar was entered. My companion said it was like the canons in the Colorado valley, lacking the great height, but it was very like in miniature. We both thought Reichenbach Waterfall the most beautiful we had seen in Switzerland, and as the traveler had been in all the cantons of that Republic he surely was prepared to judge, for he traveled with his camera. A longer expedition planned for the afternoon was made impossible by reason of the steadily falling rain. More anon.

CHANGES IN ELECTRICAL SCIENCE.

Skobelev, the great Russian general, once said of the political conditions in Central Asia that they changed every moment; hence the necessity for vigilance, no less the price of empire than of liberty. Thus changeable, also, is the aspect of that vast new electrical domain which the thought and invention of our age have subdued. They who would inform themselves expertly about it, in whatever respect, must ever keep up an attitude of strained attention. Its theoretical problems assume novel phases daily. Its old appliances ceaselessly give way to successors. Its methods of production, distribution, and utilization vary from year to year. Its influence on the times is ever deeper, yet one can never be quite sure into what part of the social or industrial system it is next to thrust a revolutionary force. Its fanciful dreams of yesterday are the magnificent triumphs of to-morrow, and its advance towards domination in the twentieth century is as irresistible as that of steam in the nineteenth.

Throughout this change there has prevailed a consistency of purpose; a steady aim has been leveled at definite goals; while useful arts in multitude attest the solidity of the work done. If, therefore, we find a tremendous outburst of activity at the very moment when, after twenty-five years of superlative productiveness, electricians were ready,

with the reforming English statesman, to rest and be thankful, we may safely assume that electricity has reached another of those crucial points at which it becomes worth the while of the casual outside observer to glance at what is going on. To the timid and the conservative, even to many initiated, these new departures have indeed become exasperating. They demand the unlearning of established facts, and insist on right-about-faces that disregard philosophical dignity. The sensations of a dog attempting to drink sea-water after a lifetime spent on inland lakes are feeble compared with those of men who discover that electricity is quite other than the fluid which they have believed it to be from their youth up, and that actually there is no such thing as electricity or an electric current.

Electricity has, indeed, taken distinctively new ground of late years; and its present state of unrest—unsurpassed, perhaps, in other regions of research—is due to recent theory and practice, blended in a striking manner in the discoveries of Mr. Nikola Tesla, who, though not altogether alone, has come to be a foremost and typical figure of the era now begun. He invites attention to-day, whether for profound investigations into the nature of electricity, or for beautiful inventions in which is offered a concrete embodiment of the latest means for attaining the ends most sought after in the distribution of light, heat, and power, and in the distant communication of intelligence.—Thomas Commerford Martin, in *The Century* for April.

A SHREWD REJOINDER BY LINCOLN.

But among the various incidents of the conference the world will probably longest remember that recorded by Alexander H. Stephens, one of the three commissioners, who, afterward writing of the event, said that Mr. Hunter made a long reply to the President's refusal to recognize another government inside that of which he alone was President by receiving ambassadors to treat for peace. "Mr. Hunter," says Stephens, "referred to the correspondence between King Charles I. and his Parliament as a trustworthy precedent of a constitutional ruler treating with rebels. Mr. Lincoln's face then wore that indescribable expression which generally preceded his hardest hits, and he remarked: 'Upon questions of history I must refer you to Mr. Seward, for he is posted in such things, and I do not pretend to be bright. My only distinct recollection of the matter is that Charles lost his head.' That settled Mr. Hunter for awhile."—Noah Brooks, in *The Century* for April.

It is a great error to imagine that high excellence can ever consist in a mere suppressing of some worse and lower tendency; the better part which we choose may be itself not very elevated. The soul may be freed from struggle, and the conscience be at peace, because its highest convictions have triumphed; and yet its highest may be far from high. Nay, the triumph may be due as much to the weakness of the inferior passions as to any energy of the spiritual nature; so that a comfortable mediocrity is all that will result, unless the moral perceptions keep rising, which is indeed the most healthful state. To this, it is probable that increasing mental culture is in certain stages essential. To destroy superstition does not impart religion; but the destruction is necessary, if religion is to flourish.—Francis W. Newman.

We must admit that although high intellect would lead us inevitably to high and pure morality, and to most scrupulously beautiful conduct in everything toward men, toward women, toward even the lower and lowest animals, still it does not lead us to that belief in the otherwise unbelievable, or to that detailed cultus which is meant by religion in the universally accepted sense.—P. G. Hamerton.

THE intellectual life is sometimes a fearfully solitary one.—P. G. Hamerton.

EXTRACTS FROM LETTERS.

Since the publication in these "extracts" of Lillian Whiting's experience of what seemed like a visit to the beyond, reference has been made to that in a number of private letters from old and new friends, some of whom hint at or relate like experiences of their own. One of these letters from a lately discovered friend in a distant city will be read with as much interest by the readers of *THE JOURNAL* as it was by myself. She is one of the many who, though seeming to the social world in which they take active part to be absorbed in the things pertaining to that world, yet in private "walk in the light" of spiritual knowledge and illumination from the unseen life. She writes:

"Many times the communications you receive are in substance, sometimes word for word, the same as have been given me, either by pen, when I was writing automatically, or by inner voice, since I have grown 'clairaudient'—for at no time in my experience has my attention been arrested from without, although as clear and distinct and imperative as any exterior touch or sound can be.

"I have been specially interested in an experience given by Lillian Whiting in your issue of February 23rd; it is so identical with one which came to me a few years ago, only in my case I was conscious throughout of my 'physical body' being still upon the bed—and while it was daylight, I was quite without any feeling that by opening my eyes I should see anything—nor was I conscious in any way of the presence of friends; but like her I suddenly felt that I had been caught up in the mighty and awful swirl of the universe—no one can describe the sensation. I understood her description because I had felt it, and I too was so frightened by the awe of it, I think I lost much that might have otherwise been given me. I did not hear voices, but just as I felt physically faint and dizzy from the swift motion and the height I seemed to have attained spiritually, I saw (without opening my eyes) the most wonderful scene of mountains, and mountains upon mountains stretching far away, seen through that beautiful mist which gives our own earth scenery its most exquisite beauty—only this was so beyond anything I had even dreamed of on this mortal plane in the way of grandeur, and yet tenderness, of form and tone, I only wish I had words to convey to you the wonderful beauty of the vision that was thus granted me—or the sense of grandeur and immensity of motion which preceded the vision. Oh, it was exquisite! It faded as it came—leaving me with that solemn deep sense of utter blankness and silence which we who have been blessed by these 'special visitations' know so well. Ah, it is a wonderful, wonderful life the spirit friends have shown us these beautiful glimpses of, isn't it? and what undreamed of sweetness everywhere? There have been other exquisite experiences granted me that are priceless as soul experiences, though I question whether they would be of much importance to anyone but myself. 'Automatic' writing has brought me much of interest—and also much trash—as I presume it has to you, but my best and sweetest revelations have been born of the deeper consciousness of Being."

There are many readers of *THE JOURNAL* who will recognize with thrills of sympathetic spiritual knowledge all that is implied in the above extracts. Nowhere in religious circles is the true "fellowship of the spirit" felt more keenly than among those who have had glimpses of the higher spiritual life through some of the various channels through which that life streams hitherward.

Yet that sympathetic oneness toward all humanity which is—whether one understands it or not—born of the kinship of spirit, causes me a keen sense of regret as I go through the pile of letters before me, because I have been compelled, though full of sympathy with the writers, to allow so many of them to remain unanswered by reason of lack of time resulting from a combination of household cares, illness, journalistic demands, and a large and ever increas-

ing correspondence with not even a type writer at command. I pick up one which like many another similar in its tone of grief, contains in its statements all the elements of that romance of despairing anguish which is so fascinating to read of, so terrible to endure personally. It tells a story of lovers parting in foolish anger—a few weeks of estrangement, regret, and a repentant letter which did not reach the one addressed so soon as the angel of death did. So I was appealed to, and asked to do what for me was impossible, find the lover, a stranger to me, through spirit friends and ask if all was forgiven. That letter reached me last summer when I was too ill to realize what my letters were about and only found later among those marked unanswered. Indeed I should not well know how to make reply to such since I could not aid in the manner desired, but I comfort myself by thinking that when the words were penned to me, he whom they most concerned could in the unseen waiting, sense their meaning and their spirit of loving contrition and, better than I, could find some way to reach and comfort the consciousness of the beloved on this side. Such letters as this I could not quote from even anonymously; but another of a different stamp showing "the cry of the human" in sorrow for spiritual help I may, since it stands for the expression of many other seekers after light.

The writer, a cultured literary worker with a lively hope of future life, says: "I am going to ask you a question or two, though I have no claim on your time or attention save that of 'an infant crying in the night—an infant crying for the light.' I have been studying the subject of Spiritualism, have read all could get hold of concerning it and seen a very little of its phenomena. I cannot go and investigate it as I would like to because I am tied to my desk. Have learned considerably through the experiences of others; but am desirous of becoming personally acquainted with the spirit-world. I have wondered how I might learn more of it, and how I might aid my friends to reach me by furnishing the best physical and mental conditions. When I sit alone for development I get no influence, and I am so situated that it is not often convenient to be with those who can furnish what I seem to lack. I am very anxious to know more about Spiritualism, though to tell the truth some things connected with that 'ism' have rather repelled me as seeming lacking in spirituality. Yet many of *THE JOURNAL* writers have given help, among others Lillian Whiting's words have the true ring. She prophesies a coming dawn in spiritual knowledge, so we will grope along hoping light will come, if not from the other side while here on earth it will come pretty surely on the other side when we reach it. The promise is that to him who seeks, light will come, and to him who knocks, the door will in time open."

Here are questions in regard to conditions which as yet I am unable to answer. If any of *THE JOURNAL* readers can do so it might help this writer and other inquirers.

S. A. U.

SCIENCE AND MORAL PROGRESS.

Great has been the influence of science upon the moral progress of mankind by inculcating an intelligent love of truth, which is a fundamental virtue because it is the basis of many lesser virtues. The statements of verified science are usually capable of demonstration, while those of doctrine, being often contradictory, may or may not be true, and mere affirmation, when not based upon proof, is often dangerous to morality. In dogmatic subjects a man may tell untruths with impunity, because no one can disprove or correct him, but in demonstrable ones if a man utters falsehood, others will disprove his statements. A man who practices scientific research is largely compelled to adopt the most truthful views of nature.

Those who systematically investigate sources of verifiable truth are much more likely to arrive at the fountain of all truth than those who employ un-

tematic methods or prefer unproved beliefs to verified knowledge. The continued discovery of new truth—psychical and physical—leads mankind nearer and nearer to the source of all truth and to the universal gospel in which men will eventually think alike in fundamental matters. Science is not opposed to true religion, but only to unfounded beliefs. The correctness or error of present beliefs will be tested in the future as others have been in the past, and the new experience requisite for the purpose will probably be obtained by means of original investigation like that of the Society for Psychical Research. Warrantable inferences deduced from scientific knowledge will, in the future, profoundly influence questions relating to the highest hopes and aspirations of man, such as the continuance of personality after bodily dissolution. Every truth is related to all other truths.

New scientific knowledge affords advantages to all classes of men, to the minister of religion, by supplying him with new illustrations of the workings of the Universal Power, in the greatness, smallness, and vast variety of nature, to the physician, by explaining to him more perfectly the structure and functions of the human body, and by providing him with new remedies; to the statesman, by making known to him the great and increasing relations of science to national progress, by its influence upon wages, capital, the employment of workmen, the means of communication with foreign countries, etc.; to the philanthropist, as an endless source of enjoyment for poor persons, by the development of new discoveries, inventions and improvements in arts and manufactures; to the merchant and man of trade, by the influence of new products and processes upon the prices of his commodities, to the manufacturer, as a means of improving his materials, apparatus and processes; to the masses, by making the conditions of living more healthful, lessening the hours of labor, securing better homes, and making intellectual culture, independence, and self-hood possible. Inestimable are the moral advantages of science and art without which moral progress would have been impossible.

THE COMPETITIVE AND CO-OPERATIVE PRINCIPLE.

If, as is indisputably true, capital is the stored up work, physical and intellectual, of our ancestors and contemporaries, it is a proposition that cannot be successfully controverted, that all men come into the world, according to the simple principle of natural justice, with an equal right to this capital. This truth is not affected by the fact that, as society is now organized, there must be wealth and poverty, and inequalities of property, culture and station, and that if in disregard of acquired and recognized social rights, a general distribution of goods among all the living were made, the old condition of inequality would soon return; we speak of natural justice and of that ideal social state which, if never to be realized under present conditions, urges and encourages the philanthropic mind to aspire to, and work for, such partial equalization, at least, as is practicable and as will lessen the monstrous contrast of poverty and wealth, of wretchedness and happiness, of want and excess, of knowledge and ignorance, which is presented by our present social state; and which seems from an enlightened point of view, to make our claims and pretensions to a high civilization little less than mockery. With an equitable distribution of the products of labor, much of the evil that now confronts us would soon disappear.

When, penetrating beneath the surface, and inquiring into the underlying causes of these inequalities, we do not find that they consist entirely in the improvidence, intemperance and idleness of the many, and the superior wisdom and virtue of the few. When, for instance, we consider that the value of property is enormously increased by increase in population and by the rise of industrial and other conditions, and that the increase of value is the result of the aggregate activity of the popu-

lation, it is evident that the great advantages resulting from the change belongs, in justice, to the many and not to a comparatively few individuals, to whom under the present system, they chiefly go to enrich. This point, with many others that cannot be mentioned here, must receive the attention of our legislators when the "working classes" become educated beyond mere opposition to capital, when they cease to accept blatherskites for leaders, and acquire the wisdom to elect to office men of brains enough to see what is needed, and honesty enough to act in the interest of the people.

These suggestions, to some, will seem radical and even revolutionary, for wealth is naturally conservative and is averse to change; but the march of human progress is over the cherished convictions and fancied interests of those who, like the ancient king Canute, unavailingly bade the waves to come thus far and no farther.

The principle of competition, fundamentally operative in the process of evolution from the beginning, cannot be excluded now, but as the brute nature of man is reduced and the moral and spiritual side of his being becomes more and more in the ascendant, the merely animal and selfish elements must be eliminated, and the "struggle" and "competition" will be in the higher humanities, and in more effective methods for realizing in the outer world the visions of the inner world, the human mind and heart. As Darwin told his readers, the principle of natural selection ceases to be an important factor in development in proportion as intellect and the moral sentiments becomes active forces. Sympathy and coöperation continually soften the competitive struggle, and turn it into emulation to do the greatest amount of good for humanity.

PROGRESS OF SPIRITUALISM.

Since the Bible clearly teaches that communication between earth and the spirit-world is possible it has seemed strange that those professing to accept that book as a revelation from God, have been so slow to recognize the truths of modern Spiritualism. The clergy, assuming that such communication implied miraculous interposition, have disposed of the subject by saying that "the age of miracles is passed," or else they have invoked satanic agency to explain the phenomena, thus using the manifestations which were welcomed by many whose faith in things spiritual was thereby renewed, to confirm belief in one of the most revolting dogmas of the old theological system. The interests of the profession as well as belief in a personal devil, everlasting punishment, etc., were imperilled by any acknowledgement that it was possible and safe to receive messages from the spirit-world without the presence and authority of a priest or preacher—one capable of deciding whether the new revelations were orthodox, whether they confirmed the old creeds. In recognizing the right of private judgment, dispensing with special teachers and interpreters commissioned by God and invested with authority, and by making every man a priest and every woman a priestess, Spiritualism from the beginning alienated the great mass of the clergy and of those who were enslaved by authority. The concurrent testimony from beyond the veil that spirit-life was a life of progress, and not of eternal fixedness in a state of wretchedness for the majority of the human race, that the doctrine of a hell as it had been taught and of a monstrous devil, almost equal in influence with God himself, was an additional reason for the rejection of Spiritualism by those who were preaching the gospel according to orthodoxy, or who indoctrinated in the old faith and thinking in ruts, found the new gospel of law and progress in contradiction to their cherished convictions.

But in spite of these obstacles to the general acceptance of Spiritualism, it made converts among all classes, the orthodox as well as the heterodox, and it impressed favorably large numbers in the churches as well as outside of them, many of whom have said

little if anything about their impressions. Many of the leading minds of this country, it is known in a general way, are believers in Spiritualism, a fact which will be more definitely understood when their lives come to be written.

OUR MOST POPULAR POET.

Longfellow is the most popular poet yet born in America; and if we can measure popular approval by the wide-spread sale of his successive volumes, he was probably the most popular poet of the English language in this century. Part of his popularity is due to his healthy mind, his calm spirit, his vigorous sympathy. His thought, though often deep, was never obscure. His lyrics had always a grace that took the ear with delight. They have a singing simplicity, caught, it may be, from the German lyrists, such as Uhland or Heine. This simplicity was the result of rare artistic repression; it was not due to any poverty of intellect. Like Victor Hugo in France, Longfellow in America was the poet of childhood. And as he understood the children, so he always sympathized with the poor, the toiling, the lowly—not looking down on them, but glorifying their labor, and declaring the necessity of it and the nobility of work. He could make the barest life seem radiant with beauty. He had acquired the culture of all lands, but he understood also the message of his own country. He thought that the best that Europe could bring was none too good for the plain people of America. He was a true American, not only in his stalwart patriotism in the hour of trial, but in his loving acceptance of the doctrine of human equality, and in his belief and trust in his fellow-man.—Professor Brander Matthews, in April St. Nicholas.

EIGHT LIVES SAVED BY A DOG.

Some years ago a vessel was driven on the beach of Lydd, in Kent, England. The sea was rolling furiously. Eight poor fellows were crying for help; but a boat could not be got off, through the storm, to their assistance, and they were in constant peril, for any moment the ship was in danger of sinking. At length a gentleman came along the beach accompanied by his Newfoundland dog. He directed the animal's attention to the vessel, and put a short stick in his mouth. The intelligent and courageous dog at once understood his meaning, sprang into the sea, and fought his way through the angry waves towards the vessel. He could not, however, get close enough to deliver that with which he was charged; but the crew understood what was meant, and they made fast a rope to another piece of wood, and threw it towards him. The noble animal at once dropped his own piece of wood, and immediately seized that which had been thrown to him; and then, with a degree of strength and determination scarcely credible—for he was again and again lost under the waves—he dragged it through the surge, and delivered it to his master. A line of communication was thus formed with the vessel, and every man on board was rescued.—Our Dumb Animals.

VIRTUE does not give talents, but it supplies their place. Talents neither give virtue, nor supply the place of it.—Chinese Proverb.

THE moment a man is satisfied with himself, everybody else is dissatisfied with him.—Arab Proverb.

It is the universal opinion of all philosophers that God is never angry and never does harm.—Cicero.

VIRTUE is the beauty, and vice the deformity of the soul.—Socrates.

THE love of power and the love of liberty are in eternal antagonism.—J. S. Mill.



SCORN'S FAILURE.

BY MIRIAM WHEELER.

I question if scorn ever made
A bad man good; 'tis an ill wind
That blights, like vengeance or like shade
The seed of Love within his mind;
A child who knows not good or ill
Will touch a monster with good-will.
All evil here is lack of head,
An erring search for happiness,
Love turned within on self is dead,
Given to the world it lives to bless.

DEATH.

BY DWIGHT KEMPTON.

We can but think that thou, the much-maligned—
Thou, the blest healer of all earthly pain—
Thou, misnamed Death, whose shadows, not confined
By any rule of ours—art perfect gain.
Thy portals are as dark, when seen by men,
As the dread waters of the fabled Styx,
Through which thy sword-blade sweeps now and again,
And lightens dimly, while the gloom doth fix
Itself around the entrance to thy gate
As misty vapors hide the mountain's peak
When Odin hurls his chariot's ponderous weight
Across the firmament, and coming storms bespeak
Their coming by the flashings of his eye
When his bold march is hast'ning through the sky.
Indeed thou art mis-called! It fain must be
Thy peaceful mission here hath been reviled
Hidden in falsehood. Would that we could see
Thee as thou art—a happy, loving child
Of the All-Father. To Him let praises ring
For sending earth a messenger so mild—
Kind Heaven's destroyer of man suffering!

TRADITIONALISM.

TO THE EDITOR: The school of traditionalism is, evidently, becoming extinct. Many of the ablest, most scholarly and independent of the sectarians repudiate the absurdities of the belated traditionalists. When Mr. B. F. Underwood, the present editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, delivered that able and scholarly address on "Evolution and its Relation to Evangelical Religion," in response to the invitation of the Evangelical Ministers' Association at Boston, Mass., the distinguished scientist, Professor Asa Gray, used the following language: "Time was when all scientific belief was controlled and modified by religious belief. But, with the rise and development of astronomy, physics, geology, and later of biological science, the tables have been turned, and now many religious beliefs—or what was taken for such—are controlled and modified by scientific beliefs. The result, I suppose, is that no sensible persons now believe what the most sensible person believed formerly. In so far as the Biblical accounts of creation cover the ground which natural science covers, the relations of the two may be legitimately discussed. On this ground settled scientific belief must needs control the religious." Prof. Henry Drummond repudiates the mossback theories concerning the charge that science is antagonistic to religion. He says: "Instead of robbing the world of God science has done more than all the philosophies and natural theologies to sustain the Theistic conceptions. If science has not, by searching, found out God, it has found a place for Him. Under the old view God was an occasional wonder worker; a non-resident God. Now he is always present." Nearly half a century ago that able Church of England minister, Frederick W. Robertson, M. A., wrote: "If God is Love, why do we need a mediator?" But the most radical declaration is from the "Archimandrite of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the Whole East," Christopher Jibbarra, who said: "I believe that God has preserved the Koran, and also preserved Islam, because it has come to correct the doctrines and dogmas of the Christians." This statement, coming from an eminent Christian prelate who lives among Mohammedans, is remarkable. He also makes the following suggestion: "A committee be selected from the adherents of the great religions to examine their dogmas and make a full and certain comparison and report to the

world." The eminent Jewish rabbi, Dr. Hirsch, also repudiates traditionalism and teaches that "Character and conduct, not creed, will be the key-note of the gospel in the church universal."

J. H. S.

AUTOMATIC COMMUNICATIONS.

TO THE EDITOR: I have several automatic communications that were received in my house through my wife and another lady. I suppose they would be called automatic, as only a word or two was ever known before they were written and often not until after they were written.

The questions, when questions were asked, were asked by me. I give below a few specimens. They were written without any hesitation and apparently, to me; the best results were obtained when all were present.

Ques.—"What do you consider the worst trait of humanity?"

Ans.—"The worst trait of humanity is selfishness; it seldom goes alone but courts other evils."

Q.—"What do you consider the best trait of humanity?"

A.—"Generosity tempered with discretion."

The above came through my wife.

The following came through Mrs. J. Putnam:

Q.—"After dissolution what becomes of the beasts and reptiles?"

A.—"Animals which have developed faculties peculiar to the human family, such as Love, an attribute of God—the governing force of all nature—go as does mankind, into a still higher realm of being. The savage, or more properly speaking, the undeveloped part to the animal's nature, its lack of understanding, its vicious propensities, are all left with its body here. The more beautiful part enters into spirit, and under proper conditions in spirit life can materialize into resemblance of former being. Especially to those whose affections were placed upon the animal here, those animals being domestic by nature. The reptile world being devoid of friendship in its fullest sense, its love for human kind passes into the great sea of spirit and is lost to us who inhabit spirit spheres."

Q.—"Please tell us if you can, something about conditions necessary and best for communicating with spirit friends."

A.—"Unity of thought, decided action, regularity for our spiritual sessions, an undisturbed mind free from frivolity or disturbing elements, a quiet room, a spiritual yearning for truth which makes the mind receptive and a trustful faith in what we give. Not trusting blindly but hopefully, making it easier for us to impress or control. Harmony first and all the time brings usually some expression of our devotion to the cause of enlightening eager souls searching the truth."

WM. SULLIVAN.

OGDEN, UTAH.

AN APPARITION AND A SICK CHILD.

The following statement is by a man who is entirely reliable, a man of sound sense and a lawyer by profession.—Ed.

Although this statement was made without giving any names, I have no doubt, that an affidavit could be obtained, from the mother of the child to substantiate every thing herein affirmed. The person whom I saw is a lady of truth, and can be relied upon. She was educated not to believe in persons ever appearing after death to any one, and she did not believe that they ever did until after the following happened. She is a lady of ordinary intelligence, and only made this statement when asked to do so, and then reluctantly. She said that she did not wish to say anything about it for fear people would laugh at her.

Her statement of what she saw, and how she saw it, is here given simply to add another link to prove there is a future life. For in this way and no other can we ever hope to know there is a future while we remain here. The Church for two thousand years has been talking about it, but has given us no proof on the subject.

In March, 1890, an old lady died in Delaware township, Ohio. About two years before she died her little grand child had lived in a house near where she resided, and during that time had been at its grandmother's house nearly every day. Its grandmother had become very much attached to it. At the time of the death of its grandmother the child was about two years old. Some time after the death of

the old lady, the child became sick with the croup, and the disease took such firm hold that its life was almost despaired of. One evening its mother was sitting on the edge of the bed watching it. At the time it seemed to breathe with great difficulty, and its mother was very much alarmed and feared it would choke to death. Its grandfather and father had just stepped out of the room where the child lay. The mother rose from where she was sitting and was just turning to go out of the room to call her husband, when the child's grandmother stood before her, looking just as she did in life. She stretched out her arm and pointed with her index finger at the child's mouth, frowning at the same time at the mother. The mother seemed to be powerless to resist the influence brought to bear, and turning went to the child and put her finger into the child's mouth and drew out a string of phlegm or mucus membrane, about a foot long. The child instantly caught its breath, and began to revive. Just then the mother remembered that grandmother was dead and became frightened, and ran out of the room. The child recovered from that time on and in a few days was all right.

The mother says, that "grandmother saved my child's life; if she had not commanded me to go to the child and pull that mucus out of its mouth and throat it would have choked to death in a few minutes." She says that "Grandmother made no sound that I heard, but it seemed she impressed on my mind what to do and I did it." She says that she saw her as plainly as she ever saw her in life, and can not be mistaken. There was a bright light in the room, and when she saw her, her mind was so taken up with the dangerous condition of her child that she at the moment forgot that grandmother was dead, and turned and obeyed her, and removed the cause of the child's choking before it occurred to her that she was dead. As soon as the thought struck her, she became frightened, and ran out of the room, as before stated. She says that this is the first and last time she ever saw her since her death, that she was not thinking about her at the time and knows no reason why she appeared, except her attachment to the child, and desire to help it by directing her to do what she did.

I will here further state that the grandmother, above referred to, during her life had great mediumistic powers.

J. W.

Macnish, in his "Philosophy of Sleep," tells of a young woman who, after a protracted sleep, awoke to discover that her mind was a perfect blank. She had forgotten absolutely everything. Her friends were strangers to her. She did not know how to speak or write, or even dress. And the only thing to be done for her was to teach her over again all that she had known. She learned the rudiments of everything as does a little child, and her mind was beginning to again be stored with necessary knowledge. Then after some months she had another protracted fit of sleep, and when she awoke she had become herself again, and was in the same condition she had been in previous to her first sleep. During all this time she had not lost her mind; she had simply developed unconsciously, her double nature, as in the case of Dr. Jekyll and Mr. Hyde.

Any one who regards those occupied mainly with the work of demolition—however necessary much of the work they are doing—as representatives of the strength and value of liberal thought, or who point to the eccentricities and follies incident to transitional stages of thought as indications of the superficiality and weakness of the liberal movement, shows thereby the narrow range of his views. The true representatives of progressive thought are men like Darwin, Wallace and Emerson, whose scholarship and matured thought give them a representative character that none can dispute.

FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. PEEKE, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Works on Hygiene, etc.

Hygiene of the Brain and the Cure of Nervousness.

By M. L. Holbrook, M. D. Price, by mail, \$1.50. "Get this book and read it, for it abounds in practical valuable knowledge."—[Chicago Inter Ocean.]

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By M. L. Holbrook, M. D. Price, by mail, \$1. "I am delighted with it."—[H. B. Baker, M. D., Secretary Michigan State Board of Health. This is a cookery book with 500 hygienic receipts as well as a treatise on food with analyses of food, drink, etc.]

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Their Cure by Home Treatment. By M. L. Holbrook, M. D. Price, by mail, \$1. "Reading this book I cured myself after several doctors had failed."—[T. C. Curtis, U. S. A.]

The Relations of the Sexes.

By Mrs. E. B. Duffey, author of "What Women Should Know," "No Sex in Education," etc. Price, by mail, \$1. Mrs. Charles Brewster, Portland, Me., writes: "Had I possessed this book ten years ago it would have saved me ten years of invalidism, and I should have been the mother of healthy instead of sickly children."

Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problem in Sociology. By R. T. Trall, M. D. Price, by mail, \$2. This work has rapidly passed through forty editions, and the demand is constantly increasing. No such complete and valuable work has ever been issued. 111 illustrations.

Fruit and Bread.

A Natural and Scientific Diet. By Gustav Schlickeysen. Translated from the German, by M. L. Holbrook, M. D. In addition it also contains a Complete and Radical Cure for Intemperance, by the Use of a Vegetable and Fruit Diet. By Chas. O. Groom Napier, F. R. S. 250 pages. Price, \$1.

From the Cradle to the School.

By Bertha Meyer. The Rights of Children. By Herbert Spencer. The Government of Children. By M. L. Holbrook, M. D. Price, by mail, cloth, \$1. "It is a book worthy to be ranked with the best that has ever been written concerning the training of children."—[Bazar.]

Muscle-Beating; or, Home Gymnastics for Sick and Well.

By C. Kemm, manager of the gymnasium of Rega. Price, 30 cents.

Marriage and Parentage.

Their Sanitary and Physiological Relations, and their bearing on the producing of children of finer health and greater ability. By M. L. Holbrook, M. D. Price, \$1. The Scientific American says: "Books on this subject are usually written by 'cranks,' but this is radically different; it is scientific, sober, clean, and worthy of conscientious consideration by every possible parent, and particularly by the young."

The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth 50 cents.

Medical Hints on the Protection and Management of the Singing Voice.

By Lenox Brown, F. R. C. S. 20th thousand. 30 cents.

Deep Breathing; or, Lung Gymnastics.

Price, cloth, 50 cents

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According to the Teachings of Hygienic Science. By Bertha Meyer. Price, paper, 50 cents; cloth, 75. Mrs. Meyer is one of those writers who lifts her readers to a higher level of thought, and imbues them with her own lofty ideals. No one can read this work without being benefited and without being able to benefit her children.

The Hygienic Treatment of Consumption.

By M. L. Holbrook, M. D. Price, \$1.25. Public Opinion says: "We have not for years had the privilege of reading a book more thoroughly helpful, truthful, scientific, and yet clear and simple in language, than this latest work of this author. The directions which he gives are easily followed; his analysis of causes leading to pulmonary troubles is intelligible to every layman; the incidents that illustrate his points and discussions are both interesting and valuable. In short, it is a book which not only every physician but every head of a family should possess."

A Physician's Sermon to Young Men.

By Dr. W. Pratt Price, 25 cents. Prof. E. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy ladies and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

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WOMAN AND THE HOME

THE WOMAN WHO TOILETH.

Place a spray in thy belt, or a rose on thy stand,
When thou settest thyself to a common-place
seam;

Its beauty will brighten the work in thy hand,
Its fragrance will sweeten each dream.

When life's petty details m burdensome seem,
Take a book—it may give e the solace thou'st
sought—

And turn its leaves o'er till thou catchest the
gleam
Of some gem from the sweet mine of thought.

When the task thou performest is irksome and
long,

Or thy brain is perplexed by a doubt or a fear,
Fling open the window, and let in the song
God hath taught to the birds for thy cheer.

And lean from the case a moment and rest;

While the winds cool thy cheek, glance thou up
at the sky

Where the cloud ships are sailing, like argosies
blest;

Bright-winged, they pass majestically by.

Then steal a fair picture of mountain or glen,
A smooth-gliding streamlet through green mea-
dows sweet;

Or, if thy lot's cast 'mongst the dwellings of men,
On some radiant face in the street.

Then carry it back to thy work, and perchance
'Twill remind of thy childhood, or sweetly recall
some long-faded page of thy bright youth's ro-
mance,

It may be dearest of all.

Th, a branch of wild roses the barrenest ledge
Maketh fit for a throne, while the blossoming
vine

Will turn to a bower the thorniest hedge;
So will beauty make stern life divine!

—Julia Anna Wolcott.

SARAH GRAND.

The Woman at Home describes Sarah Grand at home. In the course of the article the interviewer thus reports the authoress' views on the "Heavenly Twins": "I think," said Sarah Grand slowly, "that the time was ripe for such a book. I had the strongest conviction that there was something very wrong in the present state of society, and in the 'Heavenly Twins' I did what I could to suggest a remedy. That the thought of cultured readers, both in England and America, had been running in the same direction, was shown by the welcome which my theories received. I have had the kindest letters from entire strangers, thanking me for speaking out so fearlessly. Medical men, too, have written, commending the physiological parts of the book. One reviewer, I may mention, suggested that it would be well for me to take a course of physiology. The fact is, that for five years I made a close study of the subject under eminent medical men. I should greatly deprecate any change that would tend to make women less womanly. My theory of the relations of the sexes is not to lower the woman, but to raise the man."

Mrs. Sarah Grand refused to tell even the title of her new book. Her lips are sealed upon any work on which she is engaged. She says: "Contrary to the practice of a well-known novelist, every bit of whose work is hammered out in conversation before he puts pen to paper, and who discusses each character, each scene, even the slightest incidents and dove-tailings, I never speak of my unpublished book. To my work such a method would be fatal. My ideas would become common when passed from lip to lip. I think it is not enough to lock only one's manuscript in a bureau; I have to keep the whole delicate process of creation concealed from any outside criticism."

The interviewer gives the following details concerning Sarah Grand's sympathy with the poor of her own sex: "She has interested herself in the poor girls of London. She goes every Thursday evening when in town to Mrs. Frederick Harrison's Girls' Guild at Newton Hall, Fetter Lane, and there she joins like a sister in the amusements and occupations of the members. 'This summer,' she told me, 'we have provided our girls with very pretty uniforms for gymnastics, and many of them look charming in them—you would hardly know them from the pale, pinched-looking London work girl.' Servants, too, have long attracted Madame

Sarah Grand's warm sympathy. She is making a study of the character of a little servant girl from the country, who may some day play her part among the great ladies of Morningquest."

A little boy in one of the grammar schools was asked to write an original composition in his own words and with his own ideas, says the Syracuse Herald. The following gem is what he handed in to his teacher: "A woman is a curious thing. If they was born with big sleeves O how they would kick. They like high hats cause they think when they are wareling them nobody can see ahead of them. Suppose their heads was made that way? And then they ain't good fer nothing but belling. You alwus find them bawling about something. The first thing they do when they are born is to holler and holler. And when they get to be 5 or 6 when they want sumpin they start to bawling like all possessed. My speling aint grate but i has my ideas about what I know fer a fak. I got a sister and she is 16 and dont do nothing but read love stories and potry and she plays the pianer and bawls cause the herer dont marry the herein. I never see the likes. She was reading a story the other day where a feller popped, and what do you suppose the herein did when she had a chance to git married? Bawled. When my sister meets her finance, that's what maw calls it. I suppose she'll alwus be belling around the house and make us all tired. And there is maw. She dont do nothing but bawl when paw brings home any bills and kicks about them. And girls eat more ice cream and bawl than anything else. I like a dog better than I do girls, cause dogs don't bawl only when you kicks them. Paw says that a woman is nothing but figger covered with a lot of cloths. The next composition I'll rite will be on some boys I know."

A Boston woman, Mrs. Henry D. Cram, will furnish the Paris Exposition of 1900 with seventy-five derricks, to be used in the construction of all the buildings that are to be of durable stone. It is said that Mrs. Cram, who will personally superintend the placing of these derricks, secured the contract wholly on her merits as a business woman. It will be seen, therefore, that her case was not one of pull but of pulleys.

M. Dieulafoy, who, with his wife, explored the ruins of Susa, has been elected to the French Academie des Inscriptions. Mme. Dieulafoy not only received the Legion of Honor decoration for her share in the work, but also the right to wear men's clothes in public.

Miss Alberta Scott, of Cambridge, Mass., is the first colored girl to enter the Harvard "Annex," or rather Radcliffe College.

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Weak Nerves

Indicate as surely as any physical symptom shows anything, that the organs and tissues of the body are not satisfied with their nourishment.

They draw their sustenance from the blood, and if the blood is thin, impure or insufficient, they are in a state of revolt. Their complaints are made to the brain, the king of the body, through the nervous system, and the result of the general dissatisfaction is what we call Nervousness.

This is a concise, reasonable explanation of the whole matter.

The cure for Nervousness, then, is simple. Purify and enrich your blood by taking Hood's Sarsaparilla, and the nerves, tissues and organs will have the healthful nourishment they crave. Nervousness and Weakness will then give way to strength and health.

That this is not theory but fact is proven by the voluntary statements of thousands cured by Hood's Sarsaparilla. Read the next column.

"With pleasure I will state that Hood's Sarsaparilla has helped me wonderfully. For several months I could not lie down to sleep on account of heart trouble and also

Prostration of the Nerves.

For three years I had been doctoring, but could not get cured. I received relief for a while, but not permanent. Soon after beginning to take Hood's Sarsaparilla there was a change for the better. In a short time I was feeling splendidly. I now rest well and am able to do work of whatever kind. If I had not tried Hood's Sarsaparilla I do not know what would have become of me. I keep it in my house all the time, and other members of the family take it, and all say there is

Nothing Like Hood's

Sarsaparilla. I have highly recommended it and one of my neighbors has commenced taking it. I recommend Hood's Sarsaparilla at every opportunity." Mrs. S. BRADDOCK, 404 Erie Av., Williamsport, Pennsylvania. Be sure to get

HOOD'S Sarsaparilla

Annales des Sciences Psychiques.

Recueil d'observations et d'expériences

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Dirigé par le Dr. DARIEX

CINQUIEME ANNEE, 1895

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Revue Philosophique

DE LA FRANCE & DE L'ETRANGER

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VINGTIEME ANNEE, 1895

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Elle ne néglige aucune partie de la philosophie, tout en s'attachant cependant à celles qui, par leur caractère de précision relative, offrent moins de prise aux de saccard et sont plus propres à rallier toutes les écoles. La psychologie, avec ses auxiliaires indispensables, l'anatomie et la physiologie du système nerveux, la pathologie mentale, la psychologie des races inférieures et des animaux, l'anthropologie; — la logique deductive et inductive; — les théories générales fondées sur les découvertes scientifiques, tels sont les principaux sujets dont elle entretient le public.

En un mot, par le variété de ses articles et par l'abondance de ses renseignements, elle donne un tableau complet du mouvement philosophique et scientifique en Europe.

Aussi a-t-elle sa place marquée dans les bibliothèques des professeurs et de ceux qui se destinent à l'enseignement de la philosophie et des sciences ou qui s'intéressent au développement du mouvement scientifique.

On s'abonne sans fraise à la librairie FELIX ALCAN, 108 boulevard St. Germain, Paris, dans tous les bureaux de poste de la France et de l'Union postale et chez tous les libraires.

BOOK REVIEWS.

(All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.)

The Miracles of Missions. Second Series. By A. T. Pierson, D. D. (Editor of "The Missionary Review of the World.") 12mo. 223 pp., illustrated. (Companion volume to First Series, cloth, gilt top, \$1.00; paper 35 cents. New York, London and Toronto: Funk & Wagnalls Company.

The author of this book, Rev. Dr. A. T. Pierson, who after Charles H. Spurgeon's death went to England to fill the latter's pulpit, has been for years devoting himself to the arousing of missionary zeal among all denominations. His book tells not of things hoped for but of things accomplished, in which the author sees evidence of God's hand transforming peoples, removing barriers, and rewarding faith. Some of the stories read like tales of enchantment. The wonderful stories of Livingston's body-guard, of Titus Coan's experiences in Hawaii, of Rev. G. L. Mackay's work in Formosa, of the McAll mission in France, of wonders wrought in the West Indies, the Fiji Islands, New Zealand, Sierra Leone, and elsewhere, are told in a thrilling and impressive style and read almost like chapters from the New Testament. Eight full-page illustrations add to the book's attractiveness. The First Series to which this book is a companion volume was published in 1891.

The Testimony of History to the Truth of Scripture. Historical Illustrations of The Old Testament, gathered from ancient records, monuments and inscriptions. By Rev. Geo. Rawlinson, M. A. With additions by Prof. Horatio B. Hackett, D. D., LL. D. and a preface by H. L. Hastings. Boston: H. L. Hastings, Scriptural Tract Repository, 47 Cornhill. Price, 80c.

It is rather difficult to make out what books of this character are supposed to effect. Let it be conceded that Mr. Rawlinson is right in asserting, as the result of his researches, that there is very little contradiction between the Hebrew history and the facts as recorded by Egyptian writers or by the Assyrian monuments, or even that there is a large amount of minute agreement, we do not see that the results attained are of great moment. At the utmost it can be said only that the described events, so far as the records agree, are entitled to be termed historical, and that otherwise, if not contradicted, they may be regarded as probably true. This by no means, however, justifies belief in the miraculous incidents of the narratives. Mr. Rawlinson does, indeed, assert that miraculous facts being inextricably intertwined with the facts which are natural and ordinary, it is necessary either to accept or reject both together. But the two classes of facts are not inextricably interwoven, and hence the ordinary ones may be accepted while the others are rejected. It is evident that the real aim of the present work is indirectly to establish the truth of the miraculous element in Old Testament history, and it is owing to the weakness of the argument any thinking individual that it is somewhat surprising that such a book should be published at all. The explanation is probably to be found in the fact that it is really addressed to those whom it may help to confirm in a belief already entertained on other grounds. But what the truth of the Exodus, for example, has to do with the truth of the Puritan religion, we fail to see, and we should regard "the daily walk of upright, faithful Christian men," as far more convincing of the latter, than any amount of historical evidence such as is brought together in Mr. Rawlinson's little book, which able as it is, sometimes, we must confess, gives us the impression of special pleading.

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most of Froissart, and at the same age wrote from memory a chronological table from B. C. 1000 to A. D. 1820, filling a quarto blank book of sixty pages. At twelve he had read most of the Collectanea Græca Majora, by the aid of a Greek-Latin dictionary, and the next year had read the whole of Virgil, Horace, Tacitus, Sallust, and Suetonius, and much of Livy, Cicero, Ovid, Catullus, and Juvenal. At the same age he had gone through Euclid, plane and spherical trigonometry, surveying and navigation, and analytic geometry, and was well on into the differential calculus. At fifteen he could read Plato and Herodotus at sight, and was beginning German. Within the next year he was keeping his diary in Spanish, and was reading French, Italian and Portuguese. He began Hebrew at seventeen, and took up Sanskrit the next year. Meanwhile this omnivorous reader was delving in science, getting his knowledge from books and not from the laboratory or the field. He averaged twelve hours' study daily, twelve months in the year, before he was sixteen, and afterward nearly fifteen hours daily, working with persistent energy; yet he maintained the most robust health, and entered with enthusiasm into out-of-door life.

John Fiske's philosophical and historical books are published by Houghton, Mifflin & Co. His "Civil Government in the United States," published a few years since, and his "History of the United States for Schools," published last August, have attracted very favorable notice, and are already in extensive use.

"Sir John Lubbock has been giving in London an interesting address on 'The Senses and Intelligence of Animals.' He thinks it doubtful if ants or bees can hear or communicate by means of sound. He has tried ants with varieties of sound, but they give no sign of hearing them. Ants also are sensitive to color, being 'able to distinguish the ultra-violet rays of the spectrum, which are invisible to human beings.' The world must seem to other animals different from what it is to human beings. We cannot hear sounds whose vibrations exceed 40,000 per second. Our eyes are not impressed by anything less than 400 millions of millions of light vibrations. Above and below such limits of hearing and sight there is room for innumerable sensations unknown to man. And, indeed, we find in other animals complex organs of sense, richly supplied with nerves, but we are not yet able to explain their function."—The Churchman.

A dispatch from Columbus, Ohio, dated March 15th, to the daily press, says that while asleep in his cell at the penitentiary two nights ago, Ira Cooper, in a dream, suffered all the pain of having an arm amputated. To-night he passed through in reality the tortures that disturbed his mind in the dream. The prisoner was employed in the shoe shop and just before completing his day's work he attempted to replace a belt while the machinery was in motion. His left arm was caught and he was hurled by the belting into the shafting above. In an instant the rapidly revolving shafting tore the arm from the body about two inches below the socket, throwing the detached member across the room and allowing the body to fall to the floor. The skin was stripped from the back, shoulder, and breast around the arm. The prisoner's parents, who are ignorant of the fact that he is a convict, live in Grand Rapids, Michigan, and he has expressed a desire to see them before he dies.

A friend writes that one objection he has always had to THE JOURNAL is its long and awkward name, and he thinks it

should "be shortened one or two pegs." The same objection and similar suggestions have been received since we took charge of the paper, from many of our esteemed contributors and subscribers. We never liked the long name, RELIGIO-PHILOSOPHICAL JOURNAL, and Mr. Bundy retained it for other reasons than because the name commended itself to his judgment. As THE JOURNAL is to appear next week improved in form and typographical appearance, we have decided at the same time to reduce the length of the name by omitting Religio and printing it THE PHILOSOPHICAL JOURNAL. This will be more convenient to the publisher, editors, contributors, subscribers and all others who have occasion to speak and write often the name of this paper. There will be no excuse then for our exchanges crediting articles and extracts which they copy to "The Religio," "R. P. Journal," or other abbreviated forms which make the credit of doubtful value.

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public to understand the social condition and the imperative demands of justice. I am pleased to see your journal attending to such requests and hope it will give them still more attention. The Spiritualist who is not deeply interested in them needs a little more of progressive evolution to become a complete man.

J. O. Woods, Chicago: Your editorial "The Unseen Universe," p. 537 of to-day's issue (March 30th), is admirable, clear, terse, appropriate; but I wish you had used the word "soul" in several places instead of "spirit," to correct the common error of using them synonymously. "Spirit," as I understand it, is uncreated and eternal; "soul," created and mortal, and they should be used in those senses.

Passed to the higher life, March 8th, Mrs. Melissa A. Jamieson, wife of W. F. Jamieson, the lecturer, in her 57th year. Published notices of Mrs. Jamieson represent her as a lady of very admirable personal qualities. Her husband became some years ago a materialist, but Mrs. Jamieson remained steadfast in adherence to the spiritual philosophy adopted by them both in early life. We tender to Mr. Jamieson and the bereaved family our sympathy with them in their deep sorrow.

Henry Sidgwick, the eminent English philosopher, said the other day that if the Theosophical Society died out to-morrow it and its founder would still make an epoch in the intellectual history of this century which no historian could afford to disregard. John Ransom Bridge, who knew Madame Blavatsky intimately, furnishes some pen pictures of her in the April Arena, and his portraiture cannot be said to be flattering. But Madame Blavatsky remains one of the puzzling personalities of the age. A portrait from one of her least familiar pictures accompanies the article.

Many requests have been received from Spiritualists and from non-Spiritualists who are investigating spiritual phenomena, that we publish a volume of Mrs. Underwood's "Automatic Communications." Before promising to issue such a work we wish to know how many readers of THE JOURNAL would take a copy at \$1.50. The work would be a large, handsome volume of not fewer than 400 pages, containing many "communications" which have never been published, with a full statement of the psychical experiences of the editors of THE JOURNAL during the last five years. If a sufficient number of applications are received to secure us against loss, we will put the work into the hands of the printers at once, and have it ready in a short time.

Wm. I. Gill, N. J.: "I am glad you appropriate the title, The Open Court. How much better it would be for THE JOURNAL than its long and hard title! You have said somewhere in THE JOURNAL: 'Dr. Wallace affirms that mathematical, musical and artistic faculties have not been developed under the law of natural selection, and he explains their origin as due to spiritual sources.' Would it be too much trouble for you to tell me where the equivalent of that is to be found? I see you have come to be quite a dualist—after a kind. Well, I am a monist in substance, with dualism of form. All is mind; but mind is sensible and supersensible." The paper once known as the Open Court, conducted by Mr. Underwood, was so named by Mrs. Underwood, who was one of its editors. Some years ago when Mr. Underwood became editorially connected with THE JOURNAL, Mr. Bundy thought it appropriate to give to one department of this

paper the name "Open Court," which resulted in general satisfaction. The best statement of Wallace's views on mathematical, musical and artistic faculties, is in his work entitled "Darwinism: An Exposition of the Theory of Natural Selection and Some of Its Applications." By A. R. Wallace. Published by Macmillan, 1889. Our philosophy is not dualistic, but monistic. Mental and material phenomena we believe to be symbolical representations of a common ultimate reality. This is monism proper. But any system of thought as a mere ism we care little for.

The periphrthalmus, one of the most remarkable of the several species of dry-land fish catalogued by the naturalists, is a native of Mauritius. He is only four or five inches long, but has a big head, very prominent eyes and side fins which bear a strong resemblance to legs. They have the curious habit of leaving the water in the evening and spending the entire night hunting the nocturnal insects which inhabit the muddy flats near tide water. A similar species of New Zealand are called "running fishes" by the natives.—The Philadelphia Press.

SENSES OF THE LOWER ANIMALS.

An article on Sir John Lubbock's studies in insect life, in Current Literature, says: As to the senses of the lower animals, he always felt a great longing to know how the world appeared to other beings; and on this question our knowledge is still extremely defective. It is a doubtful point whether ants can hear. He has tried with a great variety of sounds, but they never give the slightest indication of hearing them; nor did they seem to have the power of communicating with each other by means of sound. Experiments he has conducted showed that bees are not susceptible to ordinary tones of sound; and "tanging," which was popularly supposed to be necessary to the swarming of bees, is, he believed, quite useless. The practice was probably a survival of a simple method of intimating to the neighbor that a swarm "was up." It is possible, however, that the higher overtones, near and beyond the range of human hearing, are audible to the bees and ants. As to the vision of insects, he has demonstrated the bees can readily distinguish colors, blue being their favorite; and that ants are also sensitive to colors, being able to distinguish the ultra-violet rays of the spectrum which were invisible to human beings. It is probable that these ultra-violet rays must make themselves apparent to the ants as a distinct and separate color, of human beings could form no idea, and as unlike the rest as red is to yellow. The question also arose whether white light to these insects, would differ from white light, in containing this additional color.

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RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experiences on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various unexpected ways.

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On March 31st, the forty-seventh anniversary of the advent of modern Spiritualism was celebrated in New York, Chicago, and in many smaller communities, with much interest and enthusiasm.

"You seem to have read all the late novels, Jimson. What do you think of them?" "I haven't read them yet," answered Jimson, "my wife is reading them to see if they are fit for me."—Detroit Free Press.

Remember that the office of THE RELIGIO-PHILOSOPHICAL JOURNAL has been changed from 92-94 La Salle Street to 147 South Western Avenue, Chicago, and all letters, papers, etc., for THE JOURNAL should be addressed accordingly.

In the Homeletic Review for April Rev. James Douglas of London has a very able article on "The Spirit of Man," and most conclusively to the candid mind that man's very constitution holds the strongest of arguments against the claims of materialism.

J. R. Buchanan writes from his home at San Jose, Cal.: The ultimate aim of Spiritualism, like the ultimate aim of knowledge, should be the amelioration and elevation of society. That aim should be kept steadily in view. Science may neglect or forget it; churches may forget it and tolerate social misery; the external ordinance of divine wisdom; we may forget it and revel in the degradation of a nation's prosperity, but if all else fails, the press should be more vigilant to correct abuses, to produce reforms, and to compel the